

repair^ from afar, to the
threefold (place
of sacrifice) ;^b as the vital air, to (living)
bodies.

8. Come, ASWINS, thrice, with the seven
mother-
streams.⁰ The three rivers are
ready ;^d the triple
oblation is prepared. Eising above the
three worlds,
you defend the sun in the sky₅ who is
established
for both night and day.

9. Where, NASATYAS^ are the three
wheels of
your triangular car ?^f Where, the
three fastenings
and props (of the awning) ? When will -
be the har-
nessing of the powerful ass,^s -that you
may come to
the sacrifice ?

10. Come, NASATYAS, to the sacrifice.
The obla-
tion is offered. Drink the juice, with
months that

^a They in whom there is not (*no*) untruth
(*asafya*).

^b The text has only "to the three :[?]> the
Scholiast adds
et altars, severally appropriated to .oblations of
ghee, to animal
sacrifices, and to libations of *Soma*," —
aisMijcapd&c&asaumi&a-
rhpa vedih,

^c *Gang a* and the other rivers are here considered
as the parents
of the water which rolls in their streams*

^d Three sorts of jars, or pitchers, used to contain
and pour out
the *Soma* juice, at the three daily sacrifices.

⁶ Inasmuch as the rising and setting of the sun
indicate the
arrival of both day and night. In what way the
ASwins are of

service to the luminary does not appear.

^f The apex of the car is in front, the base is the back part, forming three angles. The text has only *trivrito rathasya*, "which the Scholiast interprets *Msankhydkaw a&HMr wpetasya* * *rathasya*.

^g The text has *rdsabfa*, a synonym of *gardabhja*, an ass.

According to the *Ntghantu*, there is a pair of them : *Rdsabhdvai-*

" Two asses are the steeds of the